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ओम्
श्री महागणपतये नमः ।
श्री गुरुभ्यो नमः ।

SRINGERI VIDYA BHARATI FOUNDATION INC., USA
SRINGERI SADHANA CENTER
SATA CHANDI YAJNAM

(100 recitations of Durgā Saptasāfi followed by Homam by 10 Ritwiks)

**for Peace and Harmony during a highly challenging
Economic, Social and Spiritual Environment**



या देवी सर्व भूतेषु मातृरूपेण सस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
(Salutations again and again to the Devī
Who abides in all beings in the form of Mother)

**Wednesday, October 3rd to
Sunday, October 7th, 2001**



SRINGERI SADHANA CENTER

RD 8, Box 8116, Stroudsburg, PA 18360 Phone: 570 629 7881 / 1-800-45HINDU

Devî Māhātmyam - ŚATA CANDĪ YAJNAM

मातर्मे मधुकैटभञ्जि महिषप्राणापहारोद्यमे
हेलानिर्मितधूम्रलोचनवधे हे चण्डमुण्डार्दिनि ।
निशेषीकृत रक्तबीजदनुजे नित्ये निशुंभापहे
शुभध्वंसिनि संहराशु दुरितं दुर्गे नमस्तेऽम्बिके ॥



*(My salutations to you, Oh, Mother Durga, who destroyed
the evil forces such as the MadhukaiTabhAsuras, MahishAsura,
Dhumralocana, Caṇḍa, Muṇḍa, Raktabjāsura, Sumbha
and NiSumbha, and Who is eternal. Please destroy my ills soon)*



श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम् दक्षिणाम्नाय श्री शारदापीठम् शृङ्गेरी
Sri Sri Jagadguru Shankaracharya Mahasamstanam
Dakshinamnaya, Sri Sharada Peetam, Sringeri.

V.R. GOWRI SHANKAR, BE, DIISC, AMIMA,

Administrator

Sri Sringeri Math and its Properties Sringeri - 577 139 (Karnataka - India)

September 25, 2001

Dear Sri Yegnasubramanian,

His Holiness is very pleased at my submission of the message that Sringeri Vidya Bharati Foundation Inc., USA is planning to conduct a "Sata Chandi Yajnam" at Sringeri Sadhana Center, Stroudsburg, PA from Oct. 3 to Oct. 7, 2001.

The essence of our dharma is given in Bhagavad Gita: अद्वेष्य सर्वभूतानां मैत्रः करुण एव च ।

It has been said that there should be no hatred towards anybody and that we should be compassionate. We should have consideration for others. That is why our vedic prayers say that "May all in the universe be happy". लोकाः समस्ताः सुखिनो भवन्तु ।।

It is a common knowledge that when any one is in despair, he prays to god and thinks of his mother. It is the mother who gives solace at difficult times. When an entire community is in problems, we pray to Mother Universe to protect us. Praying to the Goddess who abides in all beings in the form of mother gives us the strength to fight all the evils in life and to lead a life in righteous path.

We are passing through one of the most difficult times in our life. The recent events of mass destruction have left us a world full of hatred and animosity. Demons have raised their head again by killing innumerable innocent people. At this critical juncture it is the Grace of Goddess Mother alone that can carry us across and bring us prosperity and peace.

Devi Mahatmyam, more popularly known as Durga Saptasati – 700 slokas describing the glory of the Mother, - consists of 13 chapters divided into three sections portraying mother as Mahakali, Mahalakshmi and Mahasaraswati. It is our belief and faith that recitation of Durga Saptasati will relieve us of all ills and give us all good fortunes and peace.

Sringeri Vidya Bharati Foundation Inc., USA, started with the benign blessings of His Holiness Jagadguru Shankaracharya Dakshinamnaya Sri Sringeri Sharada Peethadheeshvara Sri Sri Bharati Theertha Mahaswamiji, very successfully conducted the first ever Ati Rudra Mahayajnam outside of India in 1997 and it is very apt that to overcome the difficult times our devotees have thought of conducting the Sata Chandi Yajnam.

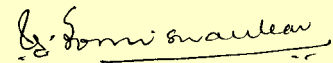
I am sure with the grace of Goddess Sharadamba and the blessings of His Holiness, the planned Sata Chandi Yajnam would be a great success and would help in bringing the much required peace of mind, strength and will to fight the evil and usher in welfare for all world communities.

I am directed to convey the blessings of His Holiness for the welfare and prosperity of all the participants.

May the successful performance of "Sata Chandi Yajnam" in USA bring in all the best to the citizens of that country.

With kind regards,

Yours Faithfully



(V.R. Gowrishankar)

ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Sri Chakra Upasana

Paramatma, aided by Sakti, created this world. The *Sevetasvatara Upanishad* refers to this. Posing the question, किंकारणं ब्रह्म ? “What is the cause of this universe? – is it *Brahman*?”, the Upanishad gives the answer:

ते ध्यानयोगानुगता अपश्यन्
देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

This only means that *Brahman* has used its own *atma sakti* in projecting the universe.

Sankara Bhagavatpada, commenting on the subject in *Sutra Bhashya*, says the same in this statement:

पारमेश्वर्याः शक्तेः समस्त जगद्विधायिन्याः ।

Sakti has been given many names in the tradition handed down to us from time immemorial. In worshipping the great Goddess, Sri Chakra is very useful.

Just as we say that the power of Vishnu inheres in the *Saligrama* (round stone), the mother of the universe is said to reside in Sri Chakra. The name in *Lalita Sahasranama*,

श्रीचक्रराजनिलया

refers to this aspect clearly.

Bhagavatpada Sankara preached in general the metaphysics of Absolute Truth. But he said that in matters of the world, it would be necessary to worship Sri Chakra to earn the grace of *Para Devata*.

Great works, such as the *Bhavanopanishad*, have described Sri Chakra Upasana. If one learns the worship from a *sadguru* it will result in great benefit. And if the worship is done without expecting any reward, it will lead to *jnana*, or the attainment of wisdom.





॥ शत-चण्डी-होमः ॥

Dr. J. SETHURAMAN
Florida State University, Tallahassee, Florida, USA
(same meter as Mahishasuramardini-stotram)

अयि शतहोम-सुहोम-महोत्सव-वेद-सुघोषण-नाद-रते
शतमख-वायु-यमानल-देव-गणादि-निरन्तर-घोष-नुते ।
अमरिक-देश-विदेश-सुदेश-निवासि-महाजन-नित्य-नुते
जय जय हे महिषासुरमर्दिनि रम्य-कपर्दिनि शैल-सुते ॥

ayi Satahoma-suhoma-mahotsava-veda-sughoSaNa-nAda-rate
shatamakha-vAyu-yamAnala-deva-gaNAdi-nirantara-ghoSa-nute |
amarika-desha-videsha-sudesha-nivAsi-mahAjana-nitya-nute
jaya jaya he mahiSAsuramardini ramya-kapardini shaila-sute ||

Hail to the Daughter of the Mountain (Himalaya) with Beautiful tresses, the Slayer of the Mahisha-demon. You rejoice in the wonderful sounds of the recitation of the Vedas during the great festival of the Shata Chandi Homa. You rejoice in the continuous praise emanating from Indra, Vayu, Yama, Agni, the Ganas of Shiva and others. You are constantly being extoled by the great crowd of people who have come from a foreign country (India) to live in this great country of America. Victory to you.



शारदा भुजङ्ग प्रयताष्टक SaradA bhujanga praytAshtaka

(By GURU ADI SANKARA)

सुवक्षोजकुम्भां सुधापूर्णकुम्भां
प्रसादावलम्बां प्रपुण्यावलम्बां
सदास्येन्दुबिम्बां सदानोष्ठबिम्बां
भजे शारदाम्बामजस्रं मदम्बाम् ॥१॥

suvakshOjakumbhAm sudhApoorNakumbhAm
prasAdAvalambAm prapuNyAvalambAm
sadAsyendubimbAm sadAnOshThabimbAm
bhaje SaradAmbhAmajasram madAmbAm ||1||

1. I worship constantly my mother, Saradamba who has the pitcher like breast, pitcher filled with nectar, has gracious disposition, confers excessive merit, has moonlike face, and lips which confer boons.

कटाक्षे दयाद्रीं करे ज्ञानमुद्रां
कलाभिर्विनिद्रां कलापैः सुभद्राम्
पुरस्त्रीं विनिद्रां पुरस्तुङ्गभद्रां
भजे शारदाम्बामजस्रं मदम्बाम् ॥२॥

kaTAkshe dayArdAm kare jnAnamudrAm
kalAbhirvinidrAm kalApai: subhadrAm
pura:strem vinidrAm puras-tungabhadrAm
bhaje SaradAmbAmajasram madAmbAm ||2||

2. I pray constantly to Saradamba, my mother, whose side glances are moist with compassion, who shows the gesture of knowledge by her hand, who has the efflorescence of different arts, who looks very auspicious with her necklace of pearls who is the foremost among women, is fully awake, and who overlooks the flowing Tungabhadra river.

ललामाङ्कफालां लसद्गानलोलां
स्वभक्तैकपालां यशःश्रीकपोलाम्
करे त्वक्षमालां कनत्प्रत्नलोलां
भजे शारदाम्बामजस्रं मदम्बाम् ॥३॥

lalAmAnkaphAlAm lasadgAnalOlAm
svabhaktaikapAlAm yaSa: SrikapOlAm
kare tvakshamAlAm kanatpratnalOlAm
bhaje SaradAmbAmajasram madAmbAm ||3||

3. I constantly worship that Saradamba, my mother, who has an ornament adoring her forehead, who is fond of excellent music, who protects her devotees, who has cheeks known for their beauty, who holds a rosary in her hand, and is the embodiment of radiant and ancient speech.

सुसीमन्तवेणीं दृशा निर्जितैणीं
रमत्कीरवाणीं नमद्वज्रपाणीम्
सुधामन्थरास्यां मुदा चिन्त्यवेणीं
भजे शारदाम्बामजस्रं मदम्बाम् ॥४॥

suseemantaveneem draSA nirjitairNeem
ramatklravANeem namadvajrapANeem
sudhAmantharAsyAm mudAcintyaveNeem
bhaje SaradAmbAmajasram madAmbAm ||4||

4. I joyously pray to that Saradamba, my mother who has a well-parted braid of hair, who has excelled the female black deer by her looks, who has the voice of the supportive parrot, whose hand is holding thunderbolt in a slanting posture, whose face is the abode of nectar, and has an incomprehensible flow of speech.

सुशान्तां सुदेहां दृगन्ते कचान्तां
लसत्सल्लताङ्गीमनन्तामचिन्त्याम्
स्मरत्तापसैः सङ्गपूर्वस्थितां तां
भजे शारदाम्बामजस्रं मदम्बाम् ॥५॥

suSAntam sudeham drugante kacAntAm
lasatsallatAngeemanantAma-cintyAm
smarattApasai: sangapoorvasthitAm tAm
bhaje SaradAmbAmajasram madAmbAm ||5||

5. I worship my mother, Saradamba, who is extremely calm, who possesses an excellent, shining body, has locks of hair touching the corner of her eyes, is infinite, beyond the purview of thought, stays in the company of ascetics who constantly remember her.

कुरङ्गे तुरङ्गे मृगेन्द्रे खगेन्द्रे
मराले मदेभे महोक्षेऽधिरुहाम्
महत्यां नवम्यां सदा सामरूपां
भजे शारदाम्बामजस्रं मदम्बाम् ॥६॥

kurange turange mrugendre Khagendre
marAle madebhe mahOkshedhirUDhAm
mahAtyAm navamyAm sadA sAmaroopam
bhaje SaradAmbAmajasram madAmbAm ||6||

6. I pray to Saradamba, my mother, incessantly. She rides the deer, horse, lion, Garuda, goose, elephant, and the mighty bull on the great navami day. She is always in the form of Sama (veda) or of a benevolent desposition.

ज्वलत्कान्तिवह्निं जगन्मोहनाङ्गीं
भजे मानसाम्भोज-सुभ्रान्तभृङ्गीं
निजस्तोत्रसङ्गीतनृत्य-प्रभाङ्गीं
भजे शारदाम्बामजस्रं मदम्बाम् ॥७॥

jvalatkAntivahnim jaganmOhanAngeem
bhaje mAnasAmbhOja-subhrAntabhringeem
nijastOtrasangeetanrutya-prabhAngeem
bhaje SaradAmbhAmajasram madAmbAm ||7||

7. I pray to Saradamba, my mother, always. She is shining with the radiance of fire. She has a beautiful body stupefying the universe. I worship that female bee which wanders in the lotus of my heart. She is shining with the excellent of music and dance in her praise.

भवाम्भोजनेत्राजसंपूज्यमानां
लसन्मन्दहासप्रभावक्रचिह्नाम्
चलच्चञ्चलाचारुताटङ्ककर्णां
भजे शारदाम्बामजस्रं मदम्बाम् ॥८॥

bhavAmbhOjnetrAjasam-poojyamAnam
lasanmandahAsa prabhAvaktracihnam
calaccancalAcAru tATanka-karNam
bhaje SaradAmbAmajasram madAmbAm ||8||

8. I always pray to that Saradamba, my mother, who is being worshipped by Lords Siva, Vishnu, and Brahma. She bears the mark of beautiful gentle smile on her face, her eyes beautified by the swinging of charming ear-ornaments.



ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Pranava

It is said that *Pranava (Om)* is the essence of all Vedas. The first letter 'A' in the *Rg Veda*, the middle letter 'U' in the *Yajur Veda* and the last letter 'M' in the *Atharva Veda* have combined to form Aum (*Om*).

The *Mandukya Upanishad* says, *Omityetadaksharam idam sarvam*. It means that all the worlds are entirely permeated by *Om*. That is why *Om* denotes the Parabrahman and is also the most appropriate means to know about it. In this context, the *Upanishads* have given several ways of *Pranava Upasana*.

The Sastras say that it is essential for *Sannyasins* to take to *Pranava Upasana*; in fact, no other practice is required for them. The *Mantra Sastra* says that every *mantra* should start with *Om*. It is also customary to chant *Om* loud and clear in order to quieten the mind.

Adi Sankara Bhagavadpada has elaborately explained *pranava* in various texts. Essentially, his work on *Panchikarana* is an annotation on *Pranava*. Indeed, Sastras tell us that *Pranava* is an auspicious symbol. It is therefore necessary that all people should learn more about *Pranava* which has been extolled not merely by Vedas and Sastras, but also by all saints and sages in India.

ओङ्कारश्चाथशब्दश्च
द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्वा विनिर्यातौ
तस्मान्माङ्गलिकावुभौ ॥

The two sounds, "Omkara" and 'Atha" were uttered originally by Brahma. Hence both are auspicious.



ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Theory of Rebirth

The Atman (*Self*) is immortal and, in reality, has no birth or death. Apparently, there is birth when soul and body come together, and death when they break up. Acquiring different bodies, the soul goes from life to life. A series of relations is created, thus resulting in a family chain.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा –
न्यन्यानि संयाति नवानि देही ॥

It is essential for the soul to enter a body and enjoy the fruits of the previous birth. The experience of happiness and misery is the result of the good and bad deeds of the previous birth.

तद्य इह रमणीय चरणाः
रमणीयां योनिमापद्यन्ते
कपूय चरणाः कपूयां योनिं

Sruti says that one who has performed a great deal of good deeds will obtain an *uttama janma* (noble birth), while one with bad deeds will get a lowly birth.

In reply to a question from Arjuna whether the fruits of yoga would be forfeited by an individual who died before his time, the Lord promises in the *Gita* a noble birth for him in the next life in which the fruits will go to him.

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते

The theory of rebirth has been thus expounded by Sruti and other texts. Everyone should perform good deeds with faith and strive to attain an *uttama janma*.



Sri Lalita Pancharatnam

(By GURU ADI SANKARA)

प्रातः स्मरामि ललितावदनारविन्दं
बिम्बाधरं पृथुलमौक्तिकशोभिनासम् ।
आकर्ण दीर्घनयनं मणिकुण्डलाढ्यं
मन्दस्मितं मृगमदोज्वलफालदेशम् ॥१॥

prAta: smarAmi lalitAvadanAravindam
bimbAdharam pruthulamauktikaSObhinAsam |
aAkrNa dIrghanayanam maNikuNDalADhym
mandasmitam mrugadOjvalaphaladeSam || 1

O Lalita Devi, whose lips are red like the bimba fruit, who wears a thick pearl nose ring, whose eyes extend to the ears on both sides, whose ears have gold rings, who is ever smiling, whose forehead bears a shining Kasturi tilaka mark, I remember Thee at dawn and I bow to Thee in adoration.

प्रातर्भजामि ललिता बुजकल्पवल्लीं
रक्तांगुलीयलसदंगुलिपल्लवाढ्याम् ।
माणिक्यहेमवलयङ्गदशोभमानां
पुण्ड्रेक्षुचापकुसुमेषुसृणीर्दधानाम् ॥२॥

prAtarbhajAmi lalitA bujakalpavallim
raktAngullyalasdangulipallavADhyAm |
mANikyahemavalayAngadaSObhamAnAm
puNgrekshucApakusumeshusrunirdadhAnAm || 2

O Lalita Devi, I adore Thee with kalpaka creeper like arms that hold sugarcane, bow, arrows and quiver, with fingers like twigs having rings of precious stones and adorned with gold bracelets, I remember Thee at dawn, and I bow to Thee in adoration.

प्रातर्नमामि ललिताचरणारविन्दं
भक्तेष्टदाननिरतं भवसिन्धुपोतम् ।
पद्मासनादिसुरनायकपूजनीयं
पद्माङ्कुशध्वज-सुदर्शन-लाञ्चनाढ्यम् ॥३॥

prAtarnamAmi lalitAcaraNAravindam
bhakteshTadAnaniratam bhavasindhupOtam |
padmAsanAdisuranAyakapoojanlyam
padmAnkuSadhvaja sudarSana lAncnAdyam || 3

O Lalita Devi, who fulfills the wishes of all her devotees, who acts as the oars of the boat while crossing the ocean of samsara, who is always surrounded by Brahma and other celestial beings, who is adored with conch, lotus, and flags, I remember Thee at dawn, and I prostrate at your lotus feet.

प्रातः स्तुवे परशिवां ललितां भवानीं
त्रय्यन्तवेद्यविभवां करुणानवद्याम् ।
विश्वस्य सृष्टिविलयस्थिति हेतुभूतां
विश्वेश्वरीं निगमवाङ्मनसातिदूराम् ॥४॥

prAta: stuve paraSivAm lalitAm bhavAnIm
trayyantavedyavibhavAm karuNANavadyAm |
viSvasya srushTivilayasthiti hetu bhootAm
viSveSwarIm nigamavAngmanasAtidoorAm || 4

O Lalita Devi, who is the essence of Vedanta, and the cause of creation, sustenance, and destruction of the universe, I remember Thee at dawn, and I bow to Thee.

प्रातर्वदामि ललिते तव पुण्य नाम
कामेश्वरीति कमलेति महेश्वरीति ।
श्री शांभवीति जगतां जननी परेति
वाग्देवतेति वचसा त्रिपुरेश्वरीति ॥५॥

prAtarvadAmi lalite tava punya nAma
kAmeSvarIti kamaleti maheSvarIti |
Sri SambhavIti jagatAm jananI pareti
VAgdevateti vacasA tripureSvarIti || 5 ||

O Lalita Devi, who is also called Kamesvari, Kamala, Mahesvari, Shambavi, Mother of the Universe, the Transcendental One, Goddess of Speech, and the Goddess of the three worlds, I take Thy sacred names at dawn, and I bow to Thee in adoration.

यः श्लोकपञ्चकमिदं ललिताम्बिकायाः
सौभाग्यदं सुललितं पठति प्रभाते ।
तस्मै ददाति ललिता झटिति प्रसन्ना
विद्यां श्रियं विपुलसौख्यमनन्तकीर्तिम् ॥६॥

ya: SIOkapancakamidam lalitAmbikAyA:
saubhAgyadam sulalitam paTati prabhAte |
tasmai dadAti lalitA jaTIti prasannA
vidyAm shriyam vipulasaukhyamanantakIrtim || 6 ||

Whoever chants this auspicious and beautiful stotram the early dawn will be blessed with knowledge, health, wealth, and happiness by Lalita Devi.

GOLDEN WORDS

His Holiness Sri Chandrasekhara Bharati Mahaswamigal

IMPORTANCE OF RELIGION

- *It is the duty of parents to safeguard the spiritual interests of their child. As the parents have to feed a child which cannot feed itself, so have they to look after its spiritual interests also till it is able to take care of them.*
- *Every moment of our life is very, very precious. Time passes very quickly. Do not waste even a single second of your life.*
- *Make the best use of the opportunities available to you now, for there is no guarantee that you may have the same opportunities and facilities in the births to come. Do not delay till tomorrow what can be done today.*
- *Moksha can be attained by all. Never for a moment think yourself as incompetent or incapable of attaining moksha.*

ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Sankara, the World Teacher

There are many kinds of people in the world. Their life style is formed in accordance with their own *samskaras*. Only the one who can show all of them the way to lead a righteous life can be called a *Jagadguru*. There is no doubt that Adi Sankara was such a *Jagadguru*.

Sankara gave *upadesa* in *jnana* to those who wished to tread the path of knowledge. In his works, he has given extensive advice on *jnana*. For those people who could not go along the *jnana marga*, he taught *karma yoga*.

वेदो नित्यमधीयतां
तदुदितं कर्मस्वनुष्ठीयतां ।

His valuable advice to chant the Vedas daily and do the prescribed *karma* was meant for those following the path of duty. For those who were unable to follow this advice, he prescribed the way of *bhakti*.

गेयं गीता नामसहस्रं
ध्येयं श्रीपतिरूपमजस्रम् ।

As he said, such people will find it useful to recite the *Gita* and *Vishnusahasranama* and think of Hari at all times.

The paths of *karma*, *bhakti* and *jnana* are thus conducive to man's welfare. Adi Sankara who prescribed these various yogas for all people is indeed worshipful. The very remembrance of him is bound to bestow good to all.

शिष्यचतुष्टययुक्तं
शिवमिव सनकादिसंयुतं सततम् ।
शङ्करभगवत्पादं
शङ्कारहितेन चेतसा वन्दे ॥

With absolutely no doubt in my mind, I bow to Sankara Bhagavatpada who, like Lord Siva, was always surrounded by four disciples.



Guru Parampara – Sri Sharada Peetam, Sringeri

DIVINE GROUP	SEMI-DIVINE GROUP		
Lord Sadasiva Lord Narayana Lord Brahma	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; padding: 5px;"> Vasista Maharishi Sakti Maharishi Parasara Maharishi Veda Vyasa </td> <td style="width: 50%; padding: 5px;"> Sri Suka Acharya Sri Gaudapada Acharya Sri Govinda Acharya Sri Sankara Bhagavatpada </td> </tr> </table>	Vasista Maharishi Sakti Maharishi Parasara Maharishi Veda Vyasa	Sri Suka Acharya Sri Gaudapada Acharya Sri Govinda Acharya Sri Sankara Bhagavatpada
Vasista Maharishi Sakti Maharishi Parasara Maharishi Veda Vyasa	Sri Suka Acharya Sri Gaudapada Acharya Sri Govinda Acharya Sri Sankara Bhagavatpada		

JAGADGURUS	Period of Reign	JAGADGURUS	Period of Reign
1. Sri Sankara Bhagavatpada (Videha-mukti)	A.D. 820	20. Sri Ramachandra Bharati	1517-1560
2. Sri Suresvaracharya	0820-0834	21. Sri Narasimha Bharati – III	1560-1573
3. Sri Nityabodaghana	0834-0848	22. Sri Narasimha Bharati – IV	1573-1576
4. Sri Jnanaghana	0848-0910	23. Sri Narasimha Bharati – V	1576-1600
5. Sri Jnanottama	0910-0954	24. Sri Abhinava Narasimha Bharati	1600-1623
6. Sri Jnanagiri	0954-1038	25. Sri Sacchidananda Bharati – I	1623-1663
7. Sri Simhagiri	1038-1098	26. Sri Narasimha Bharati – VI	1663-1706
8. Sri Iswara Tirtha	1098-1146	27. Sri Sacchidananda Bharati – II	1706-1741
9. Sri Narasimha Tirtha	1146-1229	28. Sri Abhinava Sacchidananda Bharati – I	1741-1767
10. Sri Vidya Sankara Tirtha	1229-1333	29. Sri Narasimha Bharati – VII	1767-1770
11. Sri Bharatikrishna Tirtha	1333-1380	30. Sri Sacchidananda Bharati – III	1770-1814
12. Sri Vidyaranya	1380-1386	31. Sri Abhinava Sacchidananda Bharati – II	1814-1817
13. Sri Chandrasekhara Bharati – I	1386-1389	32. Sri Narasimha Bharati – VIII	1817-1879
14. Sri Narasimha Bharati – I	1389-1408	33. Sri Sacchidananda Sivabhinava Narasimha Bharati	1879-1912
15. Sri Purushottama Bharati - I	1408-1448	34. Sri Chandrasekhara Bharati – III	1912-1954
16. Sri Sankara Bharati	1448-1455	35. Sri Abhinava Vidya Tirtha	1954-1989
17. Sri Chandrasekhara Bharati – II	1455-1464	36. Sri Bharati Tirtha	1989-
18. Sri Narasimha Bharati – II	1464-1479		
19. Sri Purushottama Bharati – II	1479-1517		

ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Dharma

Man should practise *dharma* to attain good. *Dharma* is enunciated in the *sastras*. Even if one cannot follow *dharma* in its entirety, it should be followed to the extent possible. It is not right to give it up if we cannot observe it fully. *Swalpamapyasya dharmasya trayate mahato bhayat* – “Even a little observance of *dharma* saves one from great fear,” says Bhagavan in the *Gita*.

Bhakti is the main thing in worshipping Bhagavan, not any ostentation. In the *Gita*, Bhagavan says:

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

(Whoever offers to me with *bhakti*, a leaf, a flower, a fruit or even water, I accept that devotional offering of the pure-hearted man).

It is enough if one follows the *dharma* enjoined on him. There is no need to follow that, which has not been prescribed for him. Even if he does so, it will be futile. For example, an eighth standard student will get

one type of question paper and if he answers it as best as he can, he can hope to pass. A tenth standard boy will be given another type of question paper. He should only answer that. If these two boys answer one another's question paper, however well, they will not get even a single mark. In the same manner, each has to follow the *dharma* prescribed for him. This is what Bhagavan says:

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

(One's own duty, though imperfectly performed, is superior to another's duty well-performed. Death is better while doing one's own duty; another's duty is fraught with fear).

The same thing Bhagavan has said in another place as “*sve sve karmanyabhiratah samsiddhim labhate narah*” – “Being devoted to his own duty, man attains perfection.”

Ever keeping in mind these words of Bhagavan, may all attain good by following one's own *dharma* to the best possible extent.



ओम्
श्री गुरुभ्यो नमः
शत-चण्डी-यज्ञम्
Sata Chandi Yajnam
Dr. S. YEGNASUBRAMANIAN
President,
Sringeri Vidya Bharati Foundation Inc., USA

I. Introduction – Devi Worship

Worship of goddess Parasakti as the Mother of all creations is one of the unique features of the Hindu faith. The knowledge of the Mother - Sri Vidya - and the knowledge of Brahman - Brahma Vidya - are considered one and the same by scholars. The Paramatman represented through the Pranava - OM - in Brahma Vidya, is represented by "hrim" in Sri-Vidya. The seed (bijam) mantra "hrim" is called Maya bijam or Bhuvaneshvari bijam. As from the seed, the sprout, the plant, the tree, the flower, and the fruit emerge, so also from this Bhuvaneshvari bijam, the three different aspects of the Devi - namely, Mahakali, Mahalakshmi, and Mahasaraswati emerge. The formless Infinite becomes finite in diversified creation due to Sakti, the kinetic power. "The Absolute is formless, but energy is female. When the energy takes form, it is called Mother. Mother is moving Power, disturbing into waves the water-calm of the Absolute" - Swami Vivekananda. The concept of Siva and Sakti in tantra is the same as the Vedic one of Purusha and Prakriti and the Advaitic

Brahman and Maya. "The two as they are, in themselves are one. They are each Being, Consciousness and Bliss" - Arthur Avalon.

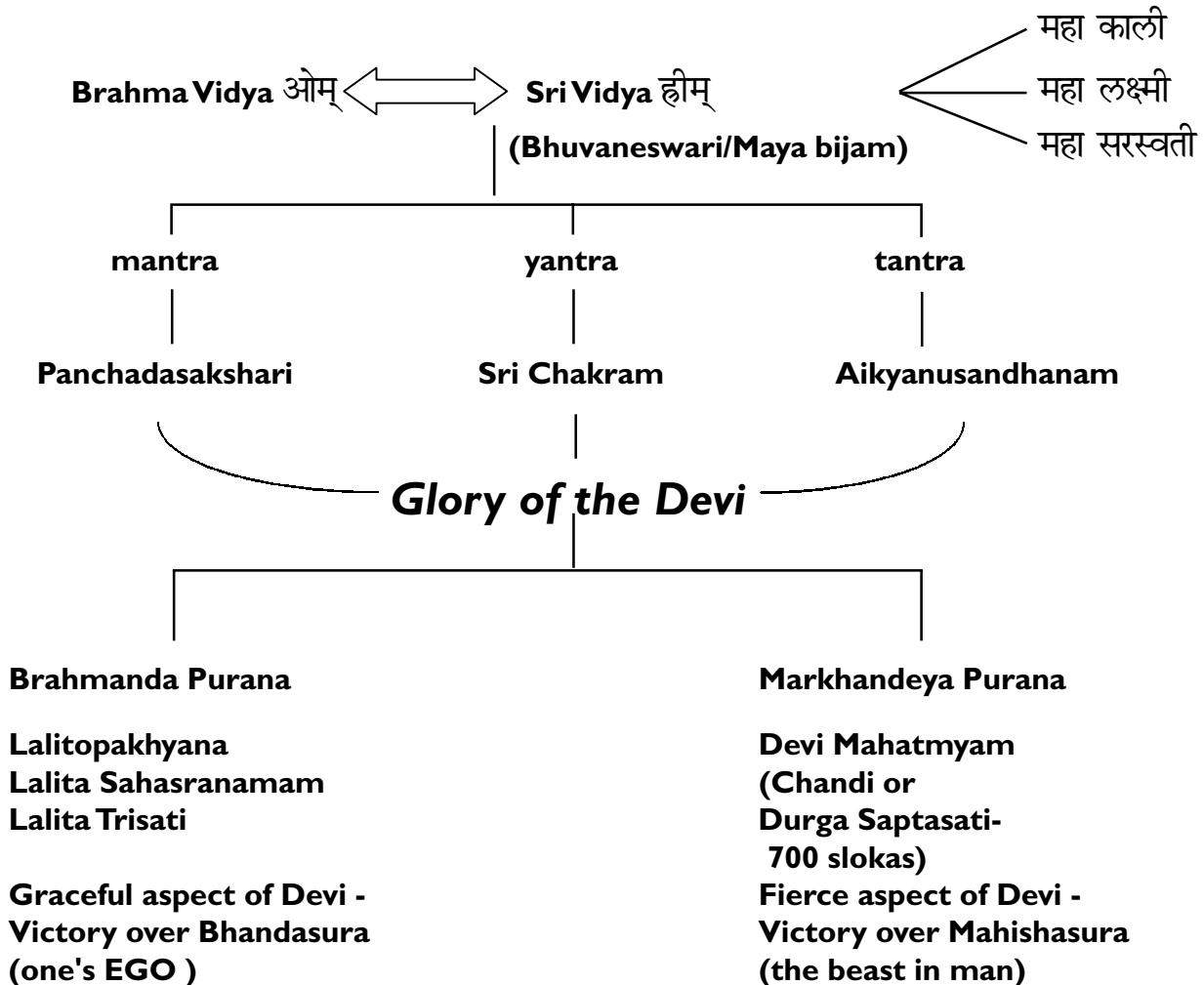
Among the texts that describe the glory of the Mother, Lalita sahasranamam and Devi Mahatmyam (also known as Chandi and Durga Saptasati) are most popular. Both are considered to be extremely beneficial for recitation daily, like the Srimad Bhagavad Gita.

Lalita sahasranamam describes the victory of the Devi over Bhandasura and Devi Mahatmyam describes the victory over Mahishasura. Lalita represents the gentle aspect of the Devi while Chandi represents the fierce aspect. Both fights are perhaps allegories and if so, Mahisha represents the beast in man, Bhandasura represents the ego, and the Devi, the divine spark in him. To realize divinity in oneself, one has to first conquer the beast in oneself and then the egoism completely. This battle is almost never-ending, since these asuras never die; destroyed in one form, they rise in another and renew the attack. Devi's grace alone will ultimately deliver the Jiva from its shackles!. We will

briefly discuss some elements of Lalita Sahasranamam first and then proceed to Devi Mahatmyam.

2. Lalita Sahasranamam: ललिता सहस्रनामम्
Among the eighteen Mahapuranas given by sage Veda Vyasa, Brahmanda Purana is known for the exposition of the Lalita aspect of the

Mother. Included in it is an elaborate account of the appearance of the Mother as Lalita in order to save the world from the clutches of the wicked and terrible demon, Bhandasura. This narrative occurs almost as an appendage to the third and last section of the Purana (uttara & upasamhara pada).



This section is known as Lalitopakhyana and consists of forty chapters, the last five of which are considered particularly important as they deal with the actual appearance of Lalita (Lalita-pradurbhava), eulogy of Her greatness (Lalita-stava-rajya), the manifestation of the God

Madana-Kamesvara, and the wedding of the Goddess with the God (Vaivahikotsava).

The section of Lalitopakhyana is in the form of a dialogue between the sage Agastya and Lord Hayagriva. Better known than this narrative, and more widely practiced by

devotees, are two other texts - Lalita-Trisati and Lalita Sahasranama - which are also in the form of a dialogue between Agastya and Lord Hayagriva .These do not occur in Brahmanda Purana, although they are usually described as such.They are secondary texts, evolved from the Lalitopakhyana portion of this Purana. Lalita-Trisati describes the glory of the Mother through three hundred (tri-sati) names, and Lalita Aahasranama, in one thousand (sahasra) names. These three texts together constitute the aspect of Sri Vidya known after Lalita.

Lalita Sahasranamam gives elaborate references to ritualistic worships like the Sri Chakra Puja, the paths of Samaya and Kaula and other details of Devi worship. In Sri Vidya worship, the mantra is Panchadasakshari (fifteen-syllabled) , the yantra worshipped is Sri Chakra (or Meru) and the tantra is the oneness (Aikyanusandhanam) of Siva and Sakti. Among its commentaries Bhaskara-Raya's Varivasyarahasyam is considered to be the foremost. There he points out that the Panchadasakshari mantra could be interpreted in 15 different ways - identiy with Gayatri, with the Devi, with the tattvas, with Sri Chakra and so on.

3. Devi Mahatmyam - देवी माहात्म्यम्

Devi Mahatmyam is placed in Markhandeya Purana. It is also known as Durga Saptasati since it contains 700 slokas. It is more popularly known as Chandi because it describes the

glory of the Mother as Chandika. As Srimad Bhagavad Gita consisting of 700 slokas is considered as the crest-jewel of Mahabharata, Durga saptasati with its 700 slokas is revered in Markhandeya Purana.

Durga Saptasati consists of thirteen chapters divided into three sections. Each of these sections is presided over by one aspect of the Devi, and are: 1. Mahakali - Chapter 1; 2. Mahalakshmi - Chapters 2 to 4; and 3. Mahasaraswati - Chapters 5 to 13. Several commentaries have been written on Devi Mahatmyam such as Santanavi, Pushpanjali, Ramasrami, Nagesi, Guptavati, Durgapratipa, Damsoddhara etc. The greatness of the Mahatmyam is extensively explained in several texts such as Rudra Yamala, Marichikalpa, Meru Tantra, Kataka Tantra, Chidambara Rahasya etc. More recently, Sri Sarayuprasada Sarma has compiled several commentaries in his work called Saptasati Sarvasvam.

Scriptures hail Saptasati in various ways - as, how, among yajnas, the Aswamedha is hailed; among devas, Hari is hailed, so also, among stotras, Saptasati is hailed. It is also called as beginningless (anadi) like the Vedas. It has the ability to grant the fruits as per the upasana - a sakama upasaka achieves whatever he wishes and a nishkama upasaka achieves moksha, as revealed in the story contained in the Mahatmyam!

3.1 The Composition of Chandi

The recitation can be divided in to five sections, namely, Purva Bhaga, Prathama Charitram, Madhyama Charitram, Uttama Charitram and Uttara Bhaga, as given below:

1. पूर्व भागः Purva Bhaga
 - . कवचम् Kavacham (50)
 - . अर्गला स्तोत्रम् Argala stotram (23)
 - . कीलकम् Kilakam (14)
 - . रात्रि सूक्तम् Ratri -suktam - Rig veda
 - . नवाक्षरी विवेचनम् Navakshari Vivechanam
2. प्रथम चरित्रम् Prathama Charitram
 - महा काली ध्यानम् Mahakali dhyanam
 - . मधुकैटभ वधः Madhukaitabha vadha: (1-104)
3. मध्यम चरित्रम् Madhyama Charitram
 - महालक्ष्मी ध्यानम् Mahalakshmi dhyanam
 - . महिषासुर सैन्य वधः Mahishasura sainya vadha: (105-173)
 - . महिषासुर वधः Mahishasura vadha: (174-217)
 - . देवीस्तुतिः Devistuti: (218-259)
4. उत्तम चरित्रम् Uttama Charitram
 - महासरस्वती ध्यानम् Mahasaraswati dhyanam
 - . देवी दूत संवादः Dev-duta -samvada: (260-388)
 - . धूम्रलोचन वधः Dhumralochana vadha: (389-412)
 - . चण्ड मुण्ड वधः Chanda Munda vadha: (413-439)

- . रक्तबीज वधः Raktabija vadha: (440-502)
 - . निशुम्भ वधः Nisumbha vadha: (503- 543)
 - . शुम्भ वधः Sumbha vadha: (544-575)
 - . देवीस्तुतिः Devistuti: (576-630)
 - . फलस्तुतिः Phalastuti: (631-671)
 - . वरप्रदानम् VarapradAnam (672 - 700)
5. उत्तर भागः Uttara Bhaga:
 - . नवाक्षरी Navakshari
 - . देवी सूक्तम् Devisuktam
 - . प्राधानिक रहस्यम् Pradhanika Rahasyam
 - . वैकृतिक रहस्यम् Vaikrutika Rahasyam
 - . मूर्ति रहस्यम् Murti Rahasyam

3.2 Parayanam (Recitation) of Chandi

The recitation of the 700 slokas are done based on practices as prescribed in the scriptures. In one practice, in the beginning, Kavacham, Argala-stotram, Kilaka-stotram, Navakshari japam, and Ratri-suktam are recited; at the end Navakshari mantra japam, Devisuktam, Rahasya trayam are recited (after proper initiation by a Guru)

(कवच-अर्गला-कीलक-पठन-नवाक्षरीमन्त्र-जप-रात्रिसूक्त-पठन-पूर्वकम्, नवाक्षरीमन्त्र-जप-देवीसूक्त-रहस्यत्रय-पठनान्तम्)

In some other practices, the order of recitation is changed with the recitation of Argala-stotram, Kilaka-stotram followed by Devi Kavacham.

(अर्गलं-कीलकं चादौ पठित्वा कवचं पठेत्)

In the opening passage of the Kavacham, Sage Markhandeya asks Brahmaji thus:

यद्गुह्यं परमं लोके सर्वरक्षाकरं नृणाम् ।

यन्न कस्यचिदाख्यातं तन्मे ब्रूहि पितामह ॥

O Brahmaji! Please instruct me (for the benefit of the world) on what is very secretive, what can offer all protection to humankind, and what has not been revealed so far to anyone.

For which Brahmaji replies:

अस्ति गुह्यतमं विप्र सर्वभूतोपकारकम् ।

देव्यास्तु कवचं पुण्यं तच्छृणुष्व महामुने ॥

O Learned one! Listen to the Devi Kavacham which helps the entire creation, which is most secretive and holy.

Brahmaji then continues to instruct Sage Markhandeya with 49 slokas of the Kavacham !

Recitation of Argala-stotram is believed to remove all ills, Kilakam to fulfill wishes, and Kavacham for protection.

अर्गला दुरितं हन्ति कीलकं फलदं भवेत् ।

कवचं रक्षयेन्नित्यं तस्मादेतत् त्रयं पठेत् ॥

Ratrisuktam being a veda mantra, for those who are not initiated to vedic recitation, it is generally substituted by the पौराणिक रत्रिसूक्तम् - Pauranika Ratri- suktam- i.e Slokas Ch.1-70 to Ch.1-87.

According to certain practices, the recitation of the entire 13 chapters can be done in several ways:

- All 13 chapters continuously
- If there is no time to read all thirteen, at least Madhyama Charitram can be recited.
- In a span of 7 days as follows:

Day 1	Chapter 1
Day 2	Chapters 2 & 3
Day 3	Chapter 4
Day 4	Chapters 5, 6, 7 & 8
Day 5	Chapters 9 & 10
Day 6	Chapter 11
Day 7	Chapters 12 & 13

- Japa of Certain slokas can be done separately too.

During the Sata Chandi Yajnam, the first four days are devoted for 100 Chandi Parayana by ten priests as per the following schedule, followed by Chandi Homam on the final day.

Day	Parayana	Navakshari Japa
1	Once	4,000
2	Twice	3,000
3	Thrice	2,000
4	Four times	1,000
5	Chandi Homan	
Total/ Priest	10 times	10,000
Grand Total	100 times	100,000

3.3 The story of the Saptasati

The first chapter begins with the narration of the story to Sage Jaimini by Markhandeya. Since Markhandeya was in dhyanam, he instructed Jaimini through four birds in the Vindhya mountains, based on a conversation that took place between him and sage Bhaguri, long ago. The birds finished the narration of

seven Manvantara¹s and started that of the eighth Manvantara. The story related to how, Savarni, the son of Surya and Savarna, who was King Suratha in the second (Svarocisha) Manvantara, became the lord of the 8th Manvantara by the grace of the Devi.

The Dhyana slokam of the Mahatmyam summarizes the entire victory of the Devi over all evils!

मातर्मे मधुकैटभञ्चि महिषप्राणापहारोद्यमे
हेलानिर्मितधूम्रलोचनवधे हे चण्डमुण्डार्दिनि ।
निश्शेषीकृत-रक्तबीजदनुजे नित्ये निशुंभापहे
शुंभध्वंसिनि संहराशु दुरितं दुर्गे नमस्तेऽम्बिके ॥

Salutations to You, Mother Durga, who destroyed the evil forces such as the Madhukaiaabhasuras, Mahishasura, Dhumralocana, Chanda, Munda, Raktabijasura, Sumbha and Nisumbha, and Who is eternal. Please destroy my ills soon.

In the 1st ch., (prathamodhyaya:) how king Suratha lost his kingdom, in a war with his enemies and was robbed of his wealth by his own people, are described. Dejected, the king ends up in the hermitage of Sage Medhas (sage Vasishtha). He was taken care of well by the Rishi. After some days, in the hermitage, he saw a Vaisya merchant - Samadhi -, who was deprived of all his belongings by his children, wife and others. They both approached the Rishi who narrated to them the glory of the Devi through the Mahatmyam. King Suratha took refuge in the Devi and wished to regain all his lost wealth and kingdom (sakama upasana). He got all that was lost and became

¹ 1 catur yuga (4 yugas together) = 4.32 million years; 1000 catur yugas make a 12-hour day of BrahmAji; this is like one cycle of creation, and is divided into 14 manvantaras; thus each manvantara = 1000/14 = 71.44 catur yugas or 71.44*4.32 = 308.62 million years. The guardian of a manvantara is a Manu. The 14 manus are, sVayambhuva, svarocisha, Uttama, tAmasa, raivata, cAkshusha, vaivasvata, sAvarNi, daksha-sAvaraNi, brahma-sAvarNi, rudra-sAvarNi, deva-sAvarNi, and indra-sAvarNi. The present manvantara is Vaivasvata.

the Manu of the 8th Manvantara. Samadhi surrendered unto the Devi with no desire (nishkama upasana) and reached Moksha.

Each of the three sections (Prathama Charitram, Madhyama Charitram and Uttama Charitram) have its own Dhyana Slokam which describes the invocation of the Devi in the respective forms - Mahakali in Prathama Charitram, Mahalakshmi in Madhyama Charitram and Mahasaraswati, in the Uttama Charitram. In addition there are separate Dhyana slokas for each of the sections in the Purva Bhaga and Uttara Bhaga. The content of each of the thirteen chapters are given in the following table:

Contents of the thirteen chapters of Devi Mahatmyam

a. Pratama Charitram

1. Madhukaitabha vadham (destruction of Madhukaitabhasuras)

b. Madhyama Charitram

2. Mahishasura sainya vadham (destruction of Mahishasura's army)
3. Mahishasura vadham (destruction of Mahishasura)
4. Devisthuti (Worship of the Devi)

c. Uttama Charitram

5. Devi - duta - samvadham (conversation between Devi and Sumbha's messenger)
6. Dhumralochana vadham (destruction of Dhumralochana)
7. Chanda-Munda vadham – destruction of Chanda and Munda asuras
8. Raktabija vadham – destruction of Raktabijasura
9. Nisumbha vadham – destruction of Nisumbha
10. Sumbha vadham – destruction of Sumbha
11. Devisthuti: - worship of the Devi
12. Phalastuti: - the benefits
13. Varapradhanam – the boons

According to the story, the first chapter starts with the destruction of the Madhukaitabhasuras who emerged out of the dirt from the ears of Mahavishnu when He was in yoganidra. These asuras tried to attack Brahmaji who was seated on the lotus from the naval of Mahavishnu. Brahmaji immediately prayed to the Devi, who appeared and enabled Mahavishnu to come out of His nidra, who destroyed the asuras. Having described this instance to the King and Vaisya, the sage then proceeded to narrate more events relating to the glory of the Devi in destroying adharma to establish dharma.

Rishi Medhas continued: there was once a long war between the devas, headed by Indra, and the demons, headed by Mahisha. The devas were vanquished in the war who went to Mahavishnu and Siva and narrated their plight. The Lords became angry and there issued from their anger a great tejas. And from the bodies of the other devas, there emerged at the same time great energies. All these energies gathered together and assumed a female form. The Gods were pleased and each of them gave Her a weapon or an ornament. The Goddess then mounted the Lion presented by Himavan, uttered a loud roar and rushed to the place of Mahisha. In the battle that ensued between the Devi and Mahisha, the Devi leapt on the asura, kicked him on the neck, struck him with Her spear and cut off his head. After the slain of Mahisha, the devas sang in praise of Her glory and revered Her. When She encouraged them

to ask any boon, they asked that, whenever they called on Her help, She should come to their rescue. The Devi approved and disappeared from their sight.

The devas, on another occasion, when they were in distress due to the great asuras, Sumbha and Nisumbha, approached Himavan and prayed to the Devi for Her help. At that time Parvati came to that place of worship and enquired as to whom their prayers are addressed to. At that from Her body emerged a beautiful female form, and declared that the worship is towards Her. Since She emerged from the body (sheath - कोशः) of Parvati, She came to be known as Kausiki. Parvati became Kalika. The message of Kausiki's arrival was taken to the Sumbha and Nisumbha by their associates, Chanda and Munda. Upon this, Sumbha sent a message to Her through his messenger, Sugriva, offering to marry Her. The Devi replied that She had taken a vow and would marry only that hero who would defeat Her in battle. Sumbha accepted the challenge and the battle began. At one stage of the battle, the Devi became so dark with anger that, out of Her forehead emerged Kali with a terrible form, clad in tiger skin and wearing a garland of skulls, and lolling out her tongue for the blood of the enemy. She destroyed Chanda and Munda and hence became well known as Chamunda. Then Kali retires back in to the Devi. The Devi, then, destroyed the two asuras - Sumbha and Nisumbha, alone and the battle ended. The devas sang in praise of the Devi. The Devi

disappeared after promising the devas that She will take birth again and again for vanquishing the wicked demons!

Rishi Medhas narrated the story to the king, Suratha and the Vaisya, Samadhi. He added that, by Her Maya alone that they are deluded and urged them to take refuge in Her. In order to get the vision of the Devi, both the merchant and the king, stationed themselves on the bank of a river and practiced penances, chanting the supreme Devi-sukta. Having made a clay image of the Devi, they both worshipped Her with flowers, incense, fire, and libation of water. When they, with controlled minds, propitiated Her for three years, with undivided attention and devotion, Chandika, the upholder of the world, was well pleased and spoke to them in visible form. She said: Whatever you solicit, O King, and you (Samadhi); receive all that from me." The king chose a kingdom - imperishable even in another life- , and in this life itself, his own kingdom. The wise merchant, whose mind was full of dispassion, chose that knowledge which removes the attachment (in the form of) "mine" (mamakara) and "I" (ahamkara). The Devi granted the wish to the King and further added that when he would die, he would gain another birth from the Deva Vivasvan (Sun God) and would become a Manu by name Savarni. She then granted the boon to the merchant of Supreme Knowledge, for his self-realization, (moksha) and disappeared.

3.4 The Glory of the Devi

The very origin of the Devi as described in the first chapter, is extremely significant. It indicates that Chandi is not simply a Goddess with many names, but that She is the very essence of all the gods, including Brahma, Vishnu and Siva.

The Devi is represented as having two sets of forms - a set of gentle forms and a set of terrible forms. In the gentle form, She is surpassingly beautiful and in the terrible form, She is extremely fearful.

While in the early hymns the name Durga meant as the one who rescues devotees from dangers and difficulties, here it is explained as the one who helps devotees to cross the difficult ocean of samsara. It is also stressed that devi can give prosperity on earth and happiness in heaven and also salvation from samsara. In one section of Chapter five, there are more than twenty slokas beginning with "ya devi sarva bhuteshu", indicating that the devi is present in all creatures as Consciousness, as power, as intellect, as memory, as desire and so on (like the Vibhuti Yoga of Gita). This section (Ch. 5 Slokas 9-80) is appended at the end of this article.

Equally great emphasis is laid on Her connection with Mahsvishnu. She is not only called as Vishnumaya, but also addressed as Narayani in seventeen slokas and identified with His Sakti which had manifested itself in His incarnations. Similarly, She is represented as the Sakti of Brahma, Mahesvara, Kumara and Indra.

4. The Yajnam

The Yajnam is organized as a five-day event, starting on Wednesday, the 3rd October through Sunday, the 7th October in the Pocono Mountains of PA, in our Sri Sharadamba's shrine. Eleven Devi Upasakas, approved by the Jagadguru Sri Sri Bharati Tirtha Mahaswamigal of Sri Sringeri Sharada Peetham, India, conduct the Yajnam along the authentic vedic tradition of the Peetham. These Upasakas observe severe austerities and are experts in Sri Vidya Upasana. A special Homa Kundam is constructed for the Yajnam based on the design recommendation from Sringeri. (Pl. see the second table of Sec. 3)

In addition to the Sata Chandi Yajnam, several other important religious and cultural events are also organized. Ganapati Homam is performed every day. In addition, navagraha homam, mrutyunjaya homam, lalita homam, Srisukta homam, purushasukta homam, avahanti homam, sudarsana homam are also performed. On Saturday, the 6th October, Laghu Rudram (121 recitations of Srirudram) with Rudrabhishekam and Rudra/Chamaka homam are also performed.

In the afternoon on October 6th (Saturday), a special music program by adults and children on Sri Sharadamba kirtans is arranged, followed by a lecture on Devi Mahatmyam. In the evening, Lalita Sahasranama Parayanam, Lalita Trisati Archana and Ashtavadhana Seva are conducted.

On the final day, at the conclusion of the Chandi homam, Dampati Puja, Kannika Puj and Suvasini Puja are also performed.

SVBF organizes this Yajnam at a time when the world is going through such economic, social and spiritual challenges. Especially so after the recent unfortunate events in the US, praying for peace for the victims, their families and for the entire country, for its advancement on all fronts. We believe that the Grace of the Devi alone can carry us forward and bring us prosperity and peace.

SVBF is able to organize such great events only because of the blessings of His Holiness and the Grace of Sri Sharadamba. To carry out the function in such a far away place maintaining all norms of religious tradition of the Mutt, is only possible because of the active involvement, leadership and support of Mr. V. R. Gowrishankar, Administrator, Sringeri Mutt and its properties, who accepted our invitation to participate in the function personally, in spite of his ever-pressing schedules.

It is the primary responsibility of SVBF to look back and see what the volunteers have contributed in terms of putting together this massive function, almost similar to the Ati Rudra Yajnam of 1997, within such a short span of three months! This dedication and support of the volunteers for several years in succession, is the primary driver for the great success of these events. Our sincere prayers to Sri Sharadamba and to His Holiness, for Their

blessings to be with all our volunteers and their families always.

Our efforts were financially supported by several devotees without which it would have been nearly impossible to meet the expenses of the Yajnam, especially during such a challenging economic situation throughout the world. Our gratitude to these supporters, and we pray for their welfare and success.

May the Grace of Chandika Paramesvari protect all world communities in times of distress, suffering and agony, and lead in the right direction towards prosperity, harmony and peace.

ओम् शान्तिः शान्तिः शान्तिः ॥

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5. *Sri Lalita Sahasranama*, Swami Tapasyananda, Sri Ramakrishna Mutt, Madras

Devi Mahatmayam (Ch. 5 Slokas 9 – 80) Devi's Glories

In this section of chapter five, the Devas approached Himavan, Lord of the mountains, and there extolled the invincible Devi, as they have been deprived of their functions and expelled by two great asuras (demons), Sumbha and Nisumbha. The Devi appeared before them (who had assured them with a boon that, in times of difficulty, She would put an end to their calamities when they think of Her).

नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥९

namO devyai mahAdevyai
SivAyai satatam nama: |
nama: prakrutyai bhadrayai niyatA:
praNatA: sma tAm || 1 ||

Salutations to the Devi, to the Mahadevi. Salutations always to Her who is ever auspicious. Salutations to Her who is the primordial cause and the sustaining power. With attention, we have made obeisance to Her.

रौद्रायै नमो नित्यायै गौर्यै धात्र्यै नमो नमः ।
ज्योत्स्नायै चेन्दुपिण्यै सुखायै सततं नमः ॥१०

raudrayai namO nityayai
gauryai dhAtryai namO nama: |
jyOtsnAyai cenduroopiNyai
sukhAyai satatam nama: || 10 ||

Salutations to Her who is terrible, to Her who is eternal. Salutations to Gauri, the supporter of the universe. Salutations always to Her who is of the form of the moon and moonlight, and happiness itself.

कल्याण्यै प्रणतां वृद्ध्यै सिद्ध्यै कुर्मो नमो नमः ।
नैत्रहृत्यै भूभृतां लक्ष्म्यै शर्वाण्यै ते नमो नमः ॥११

kalyANyai praNatAm vrudhyai
siddhyai kurmO namO nama: |
nairrutyai boobrutAm lakshmyai
SarvANyai te namO nama: || 11 ||

We bow to Her who is welfare. We make salutations to Her who is prosperity and success. Salutations to the consort of Siva who is herself the good fortune as well as misfortune of kings.

दुर्गायै दुर्गपारायै सारायै सर्वकारिण्यै ।
ख्यात्यै तथैव कृष्णायै धूम्रायै सततं नमः ॥१२

durgAyai durgapArAyai
sArAyai sarvakAriNyai |
khyAtyai tathaiva krushNAyai
dhoomrAyai satatam nama: || 12 ||

Salutations always to Durga who takes one across in difficulties, who is essence, who is the author of everything, who is knowledge of discrimination, and who is blue-black as also smoke-like in complexion.

अतिसौम्याति-रौद्रायै नतास्तस्यै नमो नमः ।
नमो जगत्प्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥१३॥

atisaumyAti-raudrAyai
natAstasyai namO nama: |
namO jagatpratishThAyai
devyai krutyai namO nama: || 13 ||

We prostrate before Her who is at once most gentle and most terrible. We salute Her again and again. Salutations to Her who is the support of the world. Salutations to the Devi who is of the form of volition.

या देवी सर्वभूतेषु विष्णुमायेति शब्दिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥१४-१६

yA devI sarvabhooteshu
vishnumAyeti SabditA |
namastasyai, namastasyai,
namastasyai namO nama: || 14-16 ||

Salutations again and again to the Devi who in all beings is called 'Vishnumaya'.

या देवी सर्वभूतेषु चेतनेत्यभिधीयते ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥१७-१९

yA devI sarvabhooteshu
cetanetyabhidhyate |
namastasyai, namastasyai,
namastasyai namO nama: || 17-19 ||

Salutations again and again to the Devi who abides in all beings in the form of consciousness.

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥२०-२२

yA devI sarvabhooteshu
bhuddhiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 20-22 ||

Salutations again and again to the Devi who abides in all beings in the form of intelligence.

या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥२३-२५

yA devl sarvabhooteshu
nidrAroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 23-25 ||

*Salutations again and again to the Devi who abides
in all beings in the form of sleep.*

या देवी सर्वभूतेषु क्षुधारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः॥२६-२८

yA devl sarvabhooteshu
kshudhAroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 26-28 ||

*Salutations again and again to the Devi who abides
in all beings in the form of hunger.*

या देवी सर्वभूतेषुच्छायारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः॥२९-३१

yA devl sarvabhooteshu
chAyAroopeNa samsthitA |
namastasyai, namastasyai, namastasyai namO
nama: || 29-31 ||

*Salutations again and again to the Devi who abides
in all beings in the form of reflection and meditation.*

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः॥३२-३४

yA devl sarvabhooteshu
SaktiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 32-34 ||

*Salutations again and again to the Devi who abides
in all beings in the form of power.*

या देवी सर्वभूतेषु तृष्णारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः॥३५-३७

yA devl sarvabhooteshu
trushNAroopena samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 35-37 ||

*Salutations again and again to the Devi who abides
in all beings in the form of thirst.*

या देवी सर्वभूतेषु क्षान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः॥३८-४०

yA devl sarvabhooteshu
kshAntiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 38-40 ||

*Salutations again and again to the Devi who abides
in all beings in the form of forgiveness.*

या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः॥४१-४३

yA devl sarvabhooteshu
jAtiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 41-43 ||

*Salutations again and again to the Devi who abides
in all beings in the form of gender.*

या देवी सर्वभूतेषु लज्जारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥४४-४६

yA devI sarvabhooteshu
lajjAroopena samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 44-46 ||

*Salutations again and again to the Devi who abides
in all beings in the form of modesty.*

या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥४७-४९

yA devI sarvabhooteshu
SAntiroopena samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 47-49 ||

*Salutations again and again to the Devi who abides
in all beings in the form of peace.*

या देवी सर्वभूतेषु श्रद्धारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥५०-५२

yA devI sarvabhooteshu
shraddhAroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 50-52 ||

*Salutations again and again to the Devi who abides
in all beings in the form of faith.*

या देवी सर्वभूतेषु कान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥५३-५५

yA devI sarvabhooteshu
kAntiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 53-55 ||

*Salutations again and again to the Devi who abides
in all beings in the form of loveliness.*

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥५६-५८

yA devI sarvabhooteshu
lakshmlroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 56-58 ||

*Salutations again and again to the Devi who abides
in all beings in the form of good fortune.*

या देवी सर्वभूतेषु वृत्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥५९-६१

yA devI sarvabhooteshu
vruttiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 59-61 ||

*Salutations again and again to the Devi who abides
in all beings in the form of activity.*

या देवी सर्वभूतेषु स्मृतिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥६२-६४

yA devI sarvabhooteshu
smrutiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 62-64 ||

*Salutations again and again to the Devi who abides
in all beings in the form of memory.*

या देवी सर्वभूतेषु दयारूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥६५-६७

yA devI sarvabhUteshu
dayArupeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 65-67 ||

*Salutations again and again to the Devi who abides
in all beings in the form of compassion.*

या देवी सर्वभूतेषु तुष्टिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥६८-७०

yA devI sarvabhooteshu
tushTiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 68-70 ||

*Salutations again and again to the Devi who abides
in all beings in the form of contentment.*

या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥७१-७३

yA devI sarvabhooteshu
mAtruroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 71-73 ||

*Salutations again and again to the Devi who abides
in all beings in the form of Mother.*

या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥७४-७६

yA devI sarvabhooteshu
bhrantiroopeNa samsthitA |
namastasyai, namastasyai,
namastasyai namO nama: || 74-76 ||

*Salutations again and again to the Devi who abides
in all beings in the form of error and confusion.*

इन्द्रियाणामधिष्ठात्री भूतानां चाखिलेषु या ।
भूतेषु सततं तस्यै व्यासिदेव्यै नमो नमः ॥७७

IndriyANA-madhishThAtrI
bootAnAm cAkhileshu yA |
booteshu satatam tasyai
vyApsidevyai namO nama: || 77 ||

*To the all-pervading Devi who constantly presides
over the senses of all beings and governs all the
elements.*

चित्तिरूपेण या कृत्स्नमेतद् व्याप्य स्थिता जगत् ।
नमस्तस्यै, नमस्तस्यै, नमस्तस्यै
नमो नमः ॥७८-८०

citiroopeNa yA krutsna-
metad-vyApya sthitA jagat |
namastasyai, namastasyai,
namastasyai namO nama: || 78-80 ||

*Salutations again and again to Her who pervades
this entire world, and abides in the form of
Consciousness.*

ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Avoid Likes and Dislikes

Every man thinks that only some things are needed by him in life and not others. In so thinking, he creates what is *raga*, or liking, for things he needs, and *dvesha*, or dislike, for those he does not. Because of this *raga* and *dvesha*, he suffers.

In fact, there is no such thing as likable or unlikable. It is all created by the mind. If he understands this, there will be no room for *raga* or *dvesha* in him. And if that is so, he will not suffer.

This is what Bhagavan Sri Krishna says:

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्नवशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥

The senses have likes and dislikes for sense objects, but one should not come under their sway. This means that essentially, man should not imbibe this quality of liking one thing and disliking another.

दद्यान्नावसरं किञ्चित्
कामादीनां मनागपि ।

Our forefathers have said that for a man who has no attachments, there will be no particular desire for anything in the world. He will look upon everything with equal vision. And his mind, too, will always be clear. Attaining this state of mind should be the objective of life.

The Lord says:

न प्रहृष्येत् प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।

One should neither be elated on getting what he likes nor be dejected on any unpleasant happening. One should, therefore, conduct one's life in the light of what Bhagavan says. If we pursue this endeavor, we will advance in life. May all lead a sacred life like this!



Thoughts for the Millennium

Faith in Sastras:

The Sastras declare that different actions bear different fruits. In the present day, because a lot of people do not realize the fruits of their Yajnas (Karmas) they begin to doubt the validity of the Sastras.

Lord Krishna says in the Gita.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

According to Him, action without sradha (Faith) will not give the desired result. Therefore, if you do not get the result of your specified action, it only means that the action was not performed with faith.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्याऽवधारणा ।
सा श्रद्धा कथिता सद्भिः ।

Bhagavatpada Sri Adi Sankara says here, that one must have unshakable faith in Sastras and the Guru's words. Acts performed with this firm conviction will definitely bear fruit.

H.H. Jagadguru Sri Sri Bharti Tirtha Maha Swamiji

ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Cultivate Right Qualities

Some special qualities are indispensable to man in certain circumstances. For example, courage in adversity, simplicity in the midst of wealth, valor on the battlefield, eagerness in acquiring knowledge, and the ability to speak in public.

Generally, good and bad times alternate in a man's life. When a man faces adversity, he should never think that all his good days are over. Just as the day follows the night, good times are sure to follow the bad times.

Only when a man has this conviction, he will be able to face any difficult situation in life. Rama in the *Ramayana* and Dharmaraja in the *Mahabharata* had to live in the forest, but they did so without losing courage and attained happiness in the end.

Similarly, even if a man acquires a lot of wealth, he should think that it is due to God's grace and learn to live in modesty. If, however, he feels proud and starts doing wrong actions, he will have to suffer in the end. Ravana and Dhuryodhana attained

wealth, but had ego and perpetrated evil. This, we know, eventually led to their destruction.

In the case of a warrior entering the battlefield, valor should be his outstanding quality. If he hesitates to fight for fear of inflicting pain on others, he will certainly be open to blame. Under all circumstances, he should stand up and fight with undaunted bravery.

Again, there is one area in which a man should not feel satisfied—and that is in the field of acquiring knowledge. Even if he is endowed with knowledge, he should be eager to learn more. It will indeed do him good to attend *satsangs*, whenever the opportunity presents itself, and thus augment his wisdom.

Likewise, while addressing a public meeting, he should be able to speak sweetly so as to gladden the listeners' hearts.

These are some of the qualities which, when regularly practiced, will really change a man's life.



ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Avoid Insulting Others

Every man has self-respect. Whether he is educated or not, rich or poor, he is unable to bear any hurt to his self-respect. Not realizing this, a lot of people keep insulting others. To do that is wrong.

More important, the one who has been insulted can create trouble. It would be ideal to understand this and act accordingly.

Hiranyakasipu insulted his son Prahlada. Finally, Hiranyakasipu was destroyed. Similarly, Duryodhana humiliated Draupadi in public. As a result, he was utterly routed. The *Puranas* and *Itihasas* cite innumerable instances of this kind.

It is necessary to develop a *bhava* (understanding) that all these instances are not fictitious but offer us great lessons. Great people never ever hurt others. Sri Rama looked upon every one of the *vanara sena* (monkey herd) with love and not with disrespect. Therefore, he commanded the respect of all. Also, all people worshipped him as God.

If we give respect to others, they will respect us. If we disregard them, no one will care for us. In *Uttara Ramacharita*, what Arundhati, the chaste wife of sage Vasishtha, said to Sita, who was younger than her, comes to mind. Arundhati said:

शिशुर्वा शिष्या वा यदसि
मम तत्तिष्ठतु तथा ।
विशुद्धेरुत्कर्षस्त्वयि तु
मम भक्तिं दृढयति ।
शिशुत्वं स्त्रैणं वा भवतु
ननु वन्द्यासि जगतां
गुणाः पूजास्थानं गुणेषु
न च लिङ्गं न च वयः ॥

“Whether you are my child or pupil, let that remain as it is. The pre-eminent degree of purity in you strengthens my attachment to you. Let there be childhood or womanhood in you. That does not matter. You yourself will win the adoration of all. In virtuous beings it is their virtues that are the objects of reverence, and not their sex or age.



Sri Annapurna Stotra

(By GURU ADI SANKARA)

नित्यानन्दकरी वराभयकरी सौन्दर्यरत्नाकरी
निर्धूताखिलघोरपापनिकरी प्रत्यक्षमाहेश्वरी ।
प्रालेयाचलवंशपावनकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेेश्वरी ॥१

nityAnandakaree varAbhayakaree
saundaryaratnAkaree
nirdhootAKilaghOrapApanikaree
pratyakshamAheSvaree |
prAleyAcalavamSapAvanakaree
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 1 ||

O, Mother Annapurna, renderer of the support of compassion, the bestower of eternal happiness, the donor of gifts and protection, the ocean of beauty, the destroyer of all sins and purifier, the great goddess, the purifier of the family of Himavan, and the presiding deity of Kasi, Thou grant us alms.

नानारत्नविचित्रभूषणकरी हेमाम्बराडम्बरी
मुक्ताहारविलम्बमानविलसद्वक्षोजकुम्भान्तरी ।
काश्मीरागुरुवासिताङ्गरुचिकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेेश्वरी ॥२

nAnAratnavicitrabbooshaNakaree
hemAmbarADambaree
muktAhAravilambamAnavilasad-
vakshOjakumbAntaree |
kASmlrAguruvAsitAnga rucikaree
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 2 ||

O, Mother Annapurna, renderer of the support of compassion, one who is adorned with ornaments made up of different kinds of gems, wearer of golden-laced garments, whose cleavage shines with the pendant garland of pearls, the beautiful bodied, rendered fragrant by the agallochum from Kashmir, and the presiding deity of Kasi, Thou grant us alms.

योगानन्दकरी रिपुक्षयकरी धर्मेकनिष्ठाकरी
चन्द्रार्कानलभासमानलहरी त्रैलोक्यरक्षाकरी ।
सर्वैश्वर्यकरी तपःफलकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेेश्वरी ॥३

yOgAnandakaree ripukshayakaree
dharmekanishTAKaree
candrArkAnalabhAsamAnlaharee
trailOkyarakshAkaree |
sarvaiSvayakaree tapa:phalakaree
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 3 ||

O, Mother Annapurna, renderer of the support of compassion, the giver of happiness obtainable through yoga, the destroyer of the enemies, the cause of individuals getting deep-rooted in righteousness, the possessor of the waves of splendor resembling the sun, moon and fire, the protector of the three worlds, the donor of all riches, the bestower of the fruits of penance, and the presiding deity of Kasi, Thou grant us alms.

कैलासाचलकन्दरालयकरी गौरी उमा शंकरी
 कौमारी निगमार्थगोचरकरी ओङ्कारबीजाक्षरी ।
 मोक्षद्वारकपाटपाटनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ४

kailAsAcalakandarAlayakaree
 gaurI umA Sankaree
 kaumAree nigamArthagOcarakaree
 OmkArabeejAksharee |
 mOkshadvArakapATapATanakaree
 kASeepurAdheeSvaree
 bikshAm dehi krupAvalambanakaree
 mAtAnnapoorNeSvaree ॥ 4 ॥

O, Mother Annapurna, renderer of the support of compassion, the resident of the caves of Kailas, golden complexioned, the consort of Siva, endowed always with maidenhood, the cause of our comprehension of the purport of the Vedas, whose basic syllable is 'Om', the opener of the doors of emancipation, and the presiding deity of Kasi, Thou grant us alms.

दृश्यादृश्यप्रभूतपावनकरी ब्रह्माण्डभाण्डोदरी
 लीलानाटकसूत्रखेलनकरी विज्ञानदीपाङ्कुरी ।
 श्रीविश्वेशमनःप्रसादनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥ ५

DruSyADruSyaprabhootapAvanakaree
 brahmANDabhANDOdaree
 LeelAnATakasootrakhelanakaree
 vijnAnadeepankuree |
 ShreeviSvESamana:prasAdanakaree
 kASeepurAdheeSvaree
 bikshAm dehi krupAvalambanakaree
 mAtAnnapoorNeSvaree ॥ 5 ॥

O, Mother Annapurna, renderer of the support of compassion, the conveyor of the visible and invisible prosperity, the container of the primordial egg, the directress of the sportive drama of this world, the flame of the lamp of true knowledge, the source of mental happiness of Sri Viswanatha, and the presiding deity of Kasi, Thou grant us alms.

उर्वीसर्वजनेश्वरी जयकरी माता कृपासागरी
 वेणीनीलसमानकुन्तलधरी नित्यान्नदानेश्वरी ।
 साक्षान्मोक्षकरी सदा शुभकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥६

urveesarvajaneSvaree jayakaree mAtA
 krupAsAgaree
 veNeeneelasamAnakuntaladharee
 nityAnnadAneSvaree |
 sAkshAnmOkshakaree sadA Subhakaree
 kASeepurAdheeSvaree
 bikshAm dehi krupAvalambanakaree
 mAtAnnapoorNeSvaree ॥ 6 ॥

O, Mother Annapurna, renderer of the support of compassion, the form of the earth, the governess of all men, the cause of victory, the mother – ocean of compassion, the possessor of beautiful and dark braid hair resembling the flower of the indigo plant, the giver of daily food, the direct bestower of emancipation and eternal welfare, and the presiding deity of Kasi, Thou grant us alms.

आदिक्षान्तसमस्तवर्णनकरी शम्भोस्त्रिभावाकरी
 काश्मीरा त्रिपुरेश्वरी त्रिनयनी विश्वेश्वरी शर्वरी ।
 स्वर्गाद्वारकावाटपाटनकरी काशीपुराधीश्वरी
 भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥७

AdikshAntasamastavarNanakaree
SambhOstribhAvanakaree
kASmeerA tripureSvaree trinayanee
viSveSvaree Sarvaree |
svargadvArakAvATapAtanakaree
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 7 ||

O, Mother Annapurna, renderer of the support of compassion, the maker of the letters “a” to “ksha”, the cause of the three acts of Sambu (creation, protection, and destruction), the wearer of saffron, the consort of the destroyer of the three cities, the consort of the three eyed Lord, the governess of the universe, the form of the goddess of night, the opener of the gates of heaven, and the presiding deity of Kasi, Thou grant us alms.

देवी सर्वविचित्ररत्नरचिता दाक्षायणी सुन्दरी
वामे स्वादुपयोधरी प्रियकरी सौभाग्यमाहेश्वरी ।
भक्ताभीष्टकरी सदा शुभकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥८

devi svarNavicitraratnaracitA
dAkshAyaNee sundaree
vAme svadupayOdharee priyakaree
saubhagyamAheSvaree |
bhakthAbhishTakaree sadA Subhakaree
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 8 ||

O, Mother Annapurna, renderer of the support of compassion, adorned with different kinds of gems, the daughter of Daksha, the most beautiful, bearer of benign breasts, doer of good to all, endowed with good fortune, fulfiller of desires held by devotees, doer of auspicious acts, and the presiding deity of Kasi, Thou grant us alms.

चन्द्रार्कानलकोटिकोटिसदृशा चन्द्रांशुबिम्बाधरी
चन्द्रार्कग्निसमानकुण्डलधरी चन्द्रार्कवर्णेश्वरी ।
मालापुस्तकपाशसाङ्कुशधरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥९

candrArkAnalakOTisaDruSA
candrAmSubimbAdharee
candrArkAgnisamAnaduNDaladharee
candrArkavarNeSvaree |
mAlApustakapASasAnkuSadharee
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 9 ||

O, Mother Annapurna, renderer of the support of compassion, one who resembles crores and crores of suns, moons and fires, endowed with lips that resemble the red pearl and the bimba fruit, bearer of ear ornaments resembling the sun, moon and fire (in radiance), having a complexion of the moon and sun, bearer of the rosary, book, noose and goad, and the presiding deity of Kasi, Thou grant us alms.

क्षत्रत्राणकरी महाभयकरी माता कृपासागरी
सर्वानन्दकरी सदा शिवकरी विश्वेश्वरी श्रीधरी ।
दक्षाक्रन्दकरी निरामयकरी काशीपुराधीश्वरी
भिक्षां देहि कृपावलम्बनकरी मातान्नपूर्णेश्वरी ॥१०

kshatratrANakaree mahAbhayakaree
mAtA krupAsAgaree
sarvAnandakaree sadA Sivakaree
viSveSvaree shridharee |
dakshAkrandakaree nirAmayakaree
kASeepurAdheeSvaree
bikshAm dehi krupAvalambanakaree
mAtAnnapoorNeSvaree || 10 ||

O, Mother Annapurna, renderer of the support of compassion, the protector of the dominion, remover of great fear, the mother ocean of compassion, the cause of happiness to all, the eternal doer of good, the consort of Visvesvara, the form of Lakshmi, the destroyer of the sacrifice of Daksha, one who makes us free from diseases, and the presiding deity of Kasi, Thou grant us alms.

अन्नपूर्णे सदापूर्णे शङ्करप्राणवल्लभे ।

ज्ञानवैराग्यसिद्ध्यर्थं भिक्षां देहि च पार्वति ॥११

annapoorNe sadApoorNe
SankaraprANavallabhe |

jnavairAgyasiddhyartham
bhikshAm dehi ca pArvati || 11 ||

O Parvati, Annapurna, always full, the dear consort of Sankara, grant us alms for the sake of securing knowledge and detachment.

माता च पार्वती देवी पिता देवो महेश्वरः ।

बान्धवाः शिवभक्ताश्च स्वदेशो भुवनत्रयम् ॥१२

mAtA ca pArvati devi
pitA devo maheSvara: |
bAndhavA: SivabhaktaSca
svadeSO bhuvanatrayment || 12 ||

Goddess Parvati is my mother, Lord Mahesvara is my father, the devotees of Siva are my relatives and the three worlds are my own country.

GOLDEN WORDS

His Holiness Sri Chandrasekhara Bharati Mahaswamigal

SIGNIFICANCE OF GOD

- *If you pray with faith and devotion, the Lord will certainly listen to your earnest prayers.*
- *Once you begin to feel the presence of God, a joy unknown to you ever before will begin to be felt. The thought of his ever-living presence with you will be a great solace to you.*
- *Have firm faith in God, his words and his servants. Have staunch belief in your religion and in dharma*
- *Sweetness cannot be described in words. It can be known only when you put some sweet thing on your tongue. Similarly, God cannot be explained in words. It is essentially something to be realized by oneself.*
- *God is ever with you to help you.*
- *Everything will right itself in due course.*

ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Ego is your Enemy

Many are the reasons for man's ego. Often it is his wealth or scholarship or power that makes him proud.

But man should realize that this ego, in fact is his enemy. For, it disturbs him as much.

What is more, because of the ego, man engages in wrong actions. He even falsely thinks that none can resist him. But it definitely happens that he undergoes suffering for his bad karma. And all this can be avoided if only he dropped his ego.

Bhagavatpada Sankara has said:

मा कुरु धनजनयौवनगर्वम् ।
हरति निमेषात् कालः सर्वम् ॥

Man, according to him, should never be proud because of wealth, youth or scholarship, as time will take away all in a trice. Admittedly, they are never permanent.

Sages like the Bhagavatpada, however erudite they were, were without the least trace of ego. That is why people have praised them as *mahapurushas*. It hence follows that man, under no pretext, should entertain ego, but lead a humble life.

तस्मादहंकारमिमं स्वशत्रुं
भोक्तुर्गले कण्टकवत् प्रतीतम् ।
विच्छिद्य विज्ञानमहासिना स्फुटं
भुङ्क्वात्मसाम्राज्यसुखं यथेष्टम् ॥



ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

Qualities that make Man Better

The world consists of a variety of people—wealthy, good-natured, valorous. But they will shine only if they have certain qualities.

The wealthy man should have a natural tendency to give to charity. If he does not have this quality, no matter what he earns, that money will be wasted. Besides, he should give gifts to the right kind of people. That alone will get him merit and comfort both in this world and the next.

A man with extraordinary qualities must have modesty. If he lacks that quality, no matter how virtuous he is, it will not produce any good. The world respects good-natured people who have modesty. It will also benefit him.

Likewise, a man who has valor and power should not exhibit it to everyone. Because he

is strong, he should not attempt to punish everyone. If he does so, it will be a great mistake. Only in cases of erring people, he may use his strength to set things right.

A brahmin needs a lot of patience. Everyone will respect him because of this virtue. Similarly, a king must be righteous in ruling his kingdom. If he swerves from *raja dharma*, people's welfare cannot be ensured.

If a nation consists of people with these qualities, *Krita Yuga* (Golden Age) will dawn. May everyone follow these principles and become deserving of God's grace!

धनी दाता गुणी नम्रः
शूरः शान्तो द्विजः क्षमी ।
मूलं कृतयुगस्यैतत्
धर्मशीलश्च भूपतिः ॥



॥ श्रीललितास्तोत्रनामावलिः ॥

Sri Lalita Stotra Namavali

Books are available on Sri Lalita Sahasranama, with some of them giving the meaning of the 1,000 names of the Divine Mother. Here His Holiness Jagadguru Sri Bharati Tirtha Mahaswami has made a selection of 108 names, which is veritable boon to devotees who may wish to include them in their daily recitation.

Dr. Goda Venkateswara Sastri of Madras has specially prepared for Tattvaloka an elaborate and painstaking annotation to these names based on Bhaskararaya's commentary, which is given here. Readers will find it rewarding to learn the meanings and recite the names with devotion, which will undoubtedly heighten the impact and utility of the chant in their everyday life.

ओं श्रीमात्रे नमः ॥१॥

Om SreemAtre nam: ||1||

1. Sri Maata: - The holy Mother.

ओं देवकार्यसमुद्यतायै नमः ॥२॥

Om devakAryasamudyatAyai nama: ||2||

2. Deva karya samudyata - Manifested herself to fulfill the objects of the devas.

ओं देवर्षिगणसंघातस्तूयमानात्मवैभवायै नमः ॥३॥

Om devarshigaNasanGAtastoooyamAnAtma-vaibhavAyai nama: ||3||

3. Deva-isi-gana-samghata-stuyamana-atma-vaibhava - Possessed of prowess, which is praised by the assemblies of devas and sages.

ओं भक्तसौभाग्यदायिन्यै नमः ॥४॥

Om bhaktasoubhAgyadAyinyai nama: ||4||

4. Bhakta soubhagya dayini - Confers supreme welfare to her devotees.

ओं भक्तिप्रियायै नमः ॥५॥

Om bhaktipriyAyai nama: ||5||

5. Bhaktipriya - Fond of devotion.

ओं भयापहायै नमः ॥६॥

Om bhayApahAyai nama: ||6||

6. Bhayapaha - Remover of fear.

ओं रागमथन्यै नमः ॥७॥

Om rAgamathanyai nama: ||7||

7. Raga mathani - Destroyer of desire or infatuation.

ओं मदनाशिन्यै नमः ॥८॥

Om madanASinyai nama: ||8||

8. Mada nasini - Destroyer of all pride.

ओं मोहनाशिन्यै नमः ॥९॥

Om mOhanASinyai nama: ||9||

9. Moha nasini - Destroyer of delusion (distraction).

ओं ममताहन्त्र्यै नमः ॥१०॥

Om mamatAhantryai nama: ||10||

10. Mamata hantri - Destroyer of the feeling of 'mine' (in her devotees).

ओं पापनाशिन्यै नमः ॥११॥

Om pApanASinyai nama: ||11||

11. Papa nasini - Destroyer of sin.

ओं क्रोधशमन्यै नमः ॥१२॥

Om krOdhaSamanyai nama: ||12||

12. Krodha samani - Subduer of anger (hatred).

ओं लोभनाशिन्यै नमः ॥१३॥

Om lObhanASinyai nama: ||13||

13. Lobha nasini - Destroyer of greed.

ओं संशयघ्न्यै नमः ॥१४॥

Om samSayaGnyai nama: ||14||

14. Samsayaghni - Destroyer of doubts.

ओं भवनाशिन्यै नमः ॥१५॥

Om bhavanASinyai nama: ||15||

15. Bhava nasini - Destroyer of samsara, the cycle of birth and death.

ओं मृत्युमथन्यै नमः ॥१६॥

Om mrutyumathanyai nama: ||16||

16. Mruthyu mathani - Destroyer of death.

ओं दुर्गायै नमः ॥१७॥

Om durgAyai nama: ||17||

17. Durga - Deliverer from adversity.

ओं दुःखहन्त्र्यै नमः ॥१८॥

Om duKhahantryai nama: ||18||

18. Dukha hantri - Destroyer of sorrow or pain.

ओं सुखप्रदायै नमः ॥१९॥

Om suKhapradAyai nama: ||19||

19. Sukha prada - Bestower of happiness.

ओं दुष्टदूरायै नमः ॥२०॥

Om dushTadoorAyai nama: ||20||

20. Dushta doora - Unattainable by the wicked.

ओं दुराचारशमन्यै नमः ॥२१॥

Om durAcAraSamanyai nama: ||21||

21. Durachara samani - Destroys the wrong practices.

ओं दोषवर्जितायै नमः ॥२२॥

Om dOshavarjitAyai nama: ||22||

22. Dosha varjitha - Devoid of faults.

ओं सर्वज्ञायै नमः ॥२३॥

Om sarvajnAyai nama: ||23||

23. Sarvagnya - Omniscient.

ओं समानाधिकवर्जितायै नमः ॥२४॥

Om smAnAdhikavarjitAyai nama: ||24||

24. Samanadhika varjita - Having no peer or superior.

ओं सर्वमन्त्रस्वरूपिण्यै नमः ॥२५॥

Om sarvamantrasvaroopiNyai nama: ||25||

25. Sarva mantra swarupini - Embodiment of all mantras (sacred syllables).

ओं सर्वयन्त्रात्मिकायै नमः ॥२६॥

Om sarvayantrAtmikAyai nama: ||26||

26. Sarva yantra atimka - Soul of all yantras.

ओं सर्वतन्त्ररूपायै नमः ॥२७॥

Om sarvatantraroopAyai nama: ||27||

27. Sarva tantra rupa - Embodiment of all Tantras.

ओं महालक्ष्म्यै नमः ॥२८॥

Om mahahAlakshmyai nama: ||28||

28. Maha Lakshmi - Goddess of prosperity.

ओं महापातकनाशिन्यै नमः ॥२९॥

Om mahApAtakanASinyai nama: ||29||

29. Maha pataka nasini - Destroyer of great sins.

ओं महात्रिपुरसुन्दर्यै नमः ॥३०॥

Om mahAtripurasundaryai nama: ||30||

30. Maha Tripurasundari - Great ruler of the threefold city.

ओं चराचरजगन्नाथायै नमः ॥३१॥
 Om carAcarajagannAthAyai nama: ||31||
 31. *Charachara jagannatha* - Ruler of animate and inanimate worlds.

ओं पार्वत्यै नमः ॥३२॥
 Om pArvatyai nama: ||32||
 32. *Parvati* - Daughter of Mount Himavan, the king of the mountains. She blessed the king of the mountains by taking birth as his daughter.

ओं सृष्टिकर्त्र्यै नमः ॥३३॥
 Om srushTikatryai nama: ||33||
 33. *Srusti Karti* - She is the creatrix.

ओं गोपत्र्यै नमः ॥३४॥
 Om gOptryai nama: ||34||
 34. *Goptri* - The protector.

ओं संहारिण्यै नमः ॥३५॥
 Om samhAriNyai nama: ||35||
 35. *Samharini* - Destroyer.

ओं तिरोधानकर्यै नमः ॥३६॥
 Om tirOdhAnakaryai nama: ||36||
 36. *Tirodhana kari* - Causing involution.

ओं अनुग्रहदायै नमः ॥३७॥
 Om anugrahadAyai nama: ||37||
 37. *Anugraha* - Conferrer of blessings.

ओं आब्रह्मकीटजनन्यै नमः ॥३८॥
 Om aABrahmakeeTajananyai nama: ||38||
 38. *Aabrahma kita janani* - Creator of all beings from Brahma to the insect.

ओं वर्णाश्रमविधायिन्यै नमः ॥३९॥
 Om varNASHramavidhAyinyai nama: ||39||
 39. *Varna ashrama vidhyayini* - Establisher of castes and orders of life.

ओं निजाज्ञारूपनिगमायै नमः ॥४०॥
 Om nijAjnAroopanigamAyai nama: ||40||
 40. *Nijagna rupa nigama* - Vedas are the expression of her command.

ओं पुण्यापुण्यफलप्रदायै नमः ॥४१॥
 Om puNyApuNyaphalapradaAyai nama: ||41||
 41. *Punyaapunya phala prada* - Dispenser of fruits of merit and sin.

ओं राक्षसघ्न्यै नमः ॥४२॥
 Om rAkShasaGnyai nama: ||42||
 42. *Rakshasaghni* - Slayer of demons.

ओं करुणारससागरायै नमः ॥४३॥
 Om karuNArasasAgarAyai nama: ||43||
 43. *Karuna rasa sagara* - Ocean of compassion.

ओं वेदवेद्यायै नमः ॥४४॥
 Om vedavedyAyai nama: ||44||
 44. *Veda vedya* - She is known by Vedas.

ओं सदाचारप्रवर्तिकायै नमः ॥४५॥
 Om sadAcArapravartikAyai nama: ||45||
 45. *Sadachara pravartika* - Inspired men to right conduct.

ओं सद्यःप्रसादिन्यै नमः ॥४६॥
 Om sadya:prasAdinyai nama: ||46||
 46. *Sadyah prasadini* – Conferring immediate grace.

ओं शिवङ्कर्यै नमः ॥४७॥
 Om Sivankaryai nama: ||47||
 47. *Sivankari* - Giver of happiness.

ओं शिष्टेष्टायै नमः ॥४८॥
 Om SishTeshTAyai nama: ||48||
 48. *Sistesta* - Dear to the righteous.

ओं शिष्टपूजितायै नमः ॥४९॥
Om SishTapoojitAyai nama: ||49||
49. *Sista pujitha* - Adored by devotees who always follow the right conduct.

ओं गायत्र्यै नमः ॥५०॥
Om gAyatryai nama: ||50||
50. *Gayatri* - Gayatri metre and Mother.

ओं निःसीममहिम्ने नमः ॥५१॥
Om ni:seemamahimne nama: ||51||
51. *Nissima mahima* - Possessed of unbounded glory *Sima* refers to boundary. Her glory is beyond all limits.

ओं समस्तभक्तसुखदायै नमः ॥५२॥
Om samastabhaktasukhadayai nama: ||52||
52. *Samasta bhakta sukhada* - Conferring happiness on all her devotees.

ओं पुण्यलभ्यायै नमः ॥५३॥
Om punyalabhyAyai nama: ||53||
53. *Punya labhya* - Attained by the meritorious.

ओं बन्धमोचन्यै नमः ॥५४॥
Om BandhamOcanyai nama: ||54||
54. *Bandha mochani* - Remover of bonds.

ओं सर्वव्याधिप्रशमन्यै नमः ॥५५॥
Om sarvavyAdhipraSamanyai nama: ||55||
55. *Sarva vyadhi prasamani* - Alleviator of all diseases.

ओं सर्वमृत्युनिवारिण्यै नमः ॥५६॥
Om sarvamrutyunivAriNyai nama: ||56||
56. *Sarva mruthyu nivarini* - Wards off all death.

ओं कलिकल्मषनाशिन्यै नमः ॥५७॥
Om kalikalmashanASinyai nama: ||57||
57. *Kali kalmasha nasini* - Destroyer of the sin of 'Kali.'

ओं नित्यतृप्तायै नमः ॥५८॥
Om nityatruptAyai nama: ||58||
58. *Nitya trupta* - Ever content.

ओं मैत्र्यादिवासनालभ्यायै नमः ॥५९॥
Om maitryAdivAsanAlabhyAyai nama: ||59||
59. *Maitryadi vasana labhya* - She is attained by good tendencies, etc.

ओं हृदयस्थायै नमः ॥६०॥
Om hrudayasthAyai nama: ||60||
60. *Hrudayashta* - Residing in the heart.

ओं दैत्यहन्त्र्यै नमः ॥६१॥
Om daityahantryai nama: ||61||
61. *Daitya hantri* - Slayer of demons.

ओं गुरुमूर्तये नमः ॥६२॥
Om gurumoortaye nama: ||62||
62. *Guru murti* - In the form of 'Guru', the protector.

ओं गोमात्रे नमः ॥६३॥
Om gOmAtre nama: ||63||
63. *Gomaata* - Mother of kine or source of speech.

ओं कैवल्यपददायिन्यै नमः ॥६४॥
Om kaivalyapadadayinnyai nama: ||64||
64. *Kaivalya pada dayini* - Bestower of the state of *Kaivalya*.

ओं त्रिजगद्वन्द्यायै नमः ॥६५॥
Om trijagadvandyAyai nama: ||65||
65. *Trijagad vandy* - Adored by the three worlds.

ओं वागधीश्वर्यै नमः ॥६६॥
Om vAgadheesvaryai nama: ||66||
66. *Vagadheeswari* - Ruler of speech.

ओं ज्ञानदायै नमः ॥६७॥
 Om jnAnadAyai nama: ||67||
 67. Jnanada - Bestower of knowledge.

ओं सर्ववेदान्तसंवेद्यायै नमः ॥६८॥
 Om sarvavedAntasamvedyAyai nama: ||68||
 68. Sarva vedanta samvedya - To be known by all the Vedantas.

ओं योगदायै नमः ॥६९॥
 Om yOgadAyai nama: ||69||
 69. Yogada - Bestower of Yoga.

ओं निर्वैतायै नमः ॥७०॥
 Om nirdvaitAyai nama: ||70||
 70. Nirdvaita - Without duality.

ओं द्वैतवर्जितायै नमः ॥७१॥
 Om dvaitavarjitayai nama: ||71||
 71. Dvaitavarjita - Transcending duality.

ओं अन्नदायै नमः ॥७२॥
 Om annadAyai nama: ||72||
 72. Annada - Giver of food.

ओं वसुदायै नमः ॥७३॥
 Om vasudAyai nama: ||73||
 73. Vasuda - Bestower of wealth.

ओं भाषारूपायै नमः ॥७४॥
 Om bhAshAroopAyai nama: ||74||
 74. Bhasha rupa - Formed as language.

ओं सुखाराध्यायै नमः ॥७५॥
 Om suKhArAdhyAyai nama: ||75||
 75. Sukha aradhya - She is easy to worship.

ओं राजराजेश्वर्यै नमः ॥७६॥
 Om rAjarAjeshwaryai nama: ||76||
 76. Raja Rajeswari - Overlord, or king of kings.

ओं साम्राज्यदायिन्यै नमः ॥७७॥
 Om sAmrAgyadAyinyai nama: ||77||
 77. Samrajya dayini - Bestower of Samrajya (empire).

ओं सर्वार्थदात्र्यै नमः ॥७८॥
 Om sarvArthadAtryai nama: ||78||
 78. Sarvartha datri - Bestower of all desired objects.

ओं सच्चिदानन्दरूपिण्यै नमः ॥७९॥
 Om saccidAnandaroopiNyai nama: ||79||
 79. Sat chi ananda rupini - Formed as existence, consciousness and bliss.

ओं सरस्वत्यै नमः ॥८०॥
 Om sarasvatyai nama: ||80||
 80. Saraswati - Presiding over knowledge.

ओं दक्षिणामूर्तिरूपिण्यै नमः ॥८१॥
 Om dakShiNAmoortiropiNyai nama: ||81||
 81. Dakshinamurti rupini - In the form of Dakshinamurti.

ओं सनकादिस्माराध्यायै नमः ॥८२॥
 Om sanakAdisamArAdhyAyai nama: ||82||
 82. Sanakadi samaradhya - Worshipped by Sanaka and others.

ओं नामपारायणप्रीतायै नमः ॥८३॥
 Om nAmapArAyaNapreetAyai nama: ||83||
 83. Nama parayana prita - Pleased by the chanting of her names.

ओं मिथ्याजगदधिष्ठानायै नमः ॥८४॥
 Om mithyAjagadadhishtanaAyai nama: ||84||
 84. Mithya jagat adhishtana - Basis (support) of this illusory universe.

ओं स्वर्गापवर्गादायै नमः ॥८५॥

Om svargApavargadAyai nama: ||85||

85. *Swarga apavarghada* - Bestower of heaven and liberation.

ओं परमन्त्रविभेदिन्यै नमः ॥८६॥

Om paramantravibhedinyai nama: ||86||

86. *Para mantra vibhedini* - Destroyer of inimical mantras.

ओं सर्वान्तर्यामिण्यै नमः ॥८७॥

Om sarvAntaryamiNyai nama: ||87||

87. *Sarvantaryamini* - The inner force directing all actions.

ओं जन्ममृत्युजरातप्तजनविश्रान्तिदायिन्यै नमः ॥८८॥

Om janmamrutyu jaratapta janavishranti dayinyai nama: ||88||

88. *Janma mrutyu jara tapta jana visranti dayini* - Gives peace to persons consumed by birth, death and old age.

ओं सर्वोपनिषदुद्घुष्टायै नमः ॥८९॥

Om sarvOpanishadudGushTAyai nama: ||89||

89. *Sarvopanishad Udgushta* - Proclaimed by all the Upanishads.

ओं लीलाविग्रहधारिण्यै नमः ॥९०॥

Om leelAvigrahadhAriNyai nama: ||90||

90. *Lila vighraha dharini* - Embodies herself sportively.

ओं अजायै नमः ॥९१॥

Om ajAyai nama: ||91||

91. *Aja* - Unborn.

ओं क्षयविनिर्मुक्तायै नमः ॥९२॥

Om kshayavinirmuktAyai nama: ||92||

92. *Kshaya vinirmukta* - Devoid of decay.

ओं क्षिप्रप्रसादिन्यै नमः ॥९३॥

Om kshipraprasAdinyai nama: ||93||

93. *Kshipra prasadini* - Easily pleased and rewards quickly.

ओं संसारपङ्कनिर्मग्नसमुद्धरणपण्डितायै नमः ॥९४॥

Om samsArapankanirmagnasamuddharaNa-paNDitAyai nama: ||94||

94. *Samsara pankha nirmagna samuddharana pandita* - Proficient in lifting up those sunk in the mire of transmigratory life.

ओं धनधान्यविवर्धिन्यै नमः ॥९५॥

Om dhanadhAnyavivardhinyai nama: ||95||

95. *Dhana dhanya vivardhini* - Increases wealth and food.

ओं तत्त्वमर्थस्वरूपिण्यै नमः ॥९६॥

Om tattvamarthasvaroopiNyai nama: ||96||

96. *Tattvamatha svarupini* - The form of the meaning of 'That Thou Art.'

ओं सर्वापद्विनिवारिण्यै नमः ॥९७॥

Om sarVapadvinivAriNyai nama: ||97||

97. *Sarvapat vinivarini* - Wards off all dangers.

ओं स्वभावमधुरायै नमः ॥९८॥

Om svabhAvamadhurAyai nama: ||98||

98. *Swabhava madhura* - Of sweet nature.

ओं सदातुष्टायै नमः ॥९९॥

Om sadAtushTAyai nama: ||99||

99. *Sada tusta* - Ever pleased.

ओं धर्मवर्धिन्यै नमः ॥१००॥

Om dharmavardhinyai nama: ||100||

100. *Dharma vardhini* - One who increases righteousness.

ओं सुवासिन्यै नमः ॥१०१॥

Om suvAsinyai nama ||101||

101. Suvasini - Ever married.

ओं सुवासिन्यर्चनप्रीतायै नमः ॥१०२॥

Om suvAsinyarcanapreetAyai nama: ||102||

102. Suvasinyarchana preeta - Pleased by the worship of 'Suvasinis.'

ओं वाञ्छितार्थप्रदायिन्यै नमः ॥१०३॥

Om vAnChiTArThapradAyinyai nama: ||103||

103. Vanchitartha pradayini - Bestows the desired objects.

ओं अव्याजकरुणामूर्तये नमः ॥१०४॥

Om avyAjakaruNAmoortaye nama: ||104||

104. Avyaja karuna murti - Embodiment of impartial compassion.

ओं अज्ञानध्वान्तदीपिकायै नमः ॥१०५॥

Om ajnAnadhvAntadeepikAyai nama: ||105||

105. Ajnana dhwanta dipika - The light that dispels the darkness of ignorance.

ओं आबालगोपविदितायै नमः ॥१०६॥

Om aABAlagOpavidiytAyai nama: ||106||

106. Aabala Gopa vidhita - Cognised even by infants and cowherds.

ओं सर्वानुल्लङ्घ्यशासनायै नमः ॥१०७॥

Om sarvAnullanghyaSAsanAyai nama: ||107||

107. Sarva anullanghya sasana - Her commands are never transgressed.

ओं ललिताम्बिकायै नमः ॥१०८॥

Om lalitAmBikAyai nama: ||108||

108. Lalitambika - The Mother Lalita; playful.

– From Tattvaloka



GOLDEN WORDS

His Holiness Sri Chandrasekhara Bharati Mahaswamigal

IMPORTANCE OF RELIGION

- Regulation of activities, or, in other words, the directing of free-will into channels least harmful and most beneficial to the aspirant, is the main function of religion.
- Religion is life itself and has to find expression in every aspect of it. The attitude that religion is an interesting side aspect of life must go.
- Religion does not fetter man's free-will. It leaves him quite free to act but tells him at the same time what is good for him and what is not. The responsibility is entirely and solely his. You are the master of your destiny. It is for you to make it, to better or to mar it. This is your privilege. This is your responsibility.



ANUGRAHA SANDESA



His Holiness
SRI BHARATI TIRTHA
MAHASWAMIGAL

The Way to Liberation

Man thinks that it is just enough if he succeeds in life. But this understanding is not correct. However successful he is in material life, it will be of use only in this life, but not in the life hereafter. *Dharma* alone will help him in the next world.

Therefore, man should not waste his life in leading a material life, but should practice *Dharma*. He should also devote time to contemplate on the Self. For, after all, the ultimate goal of man is to attain liberation.

Thus, enquiry into the *Atman* is very essential. If he keeps up his practice, however little every day, he will get a *samskara* (tendency). Any amount of reading books or hearing lectures will be of no avail if he does not get any *anubhava*, or personal experience.

If he wishes to get this experience, it is necessary to practice Self-enquiry and earn the grace of the guru.

Therefore, no matter how busy a man is, he should strive everyday to devote at least some time to learn *Adhyatma* and practice contemplation (*mananam*).

If he does this regularly, both by the grace of the guru and the Lord, he will be fit for *moksha* (liberation). May all people earn this merit and put their lives to good use!

कामं क्रोधं लोभं मोहं
त्यक्त्वात्मानं भावय कोऽहं ।
आत्मज्ञानविहीनामूढास्ते
पच्यन्ते नरकनिगूढाः ॥





नमस्ते शारदे देवि काश्मीरपुरवासिनि
त्वामहं प्रार्थये नित्यं विद्यादानं च देहि मे
Prostrations to Mother Sarada, residing in Kashmir (sarvajna peetham)
I pray to Thee to give me knowledge



श्रुति स्मृति पुराणानां आलयं करुणालयम्
नमामि भगवत्पादं शंकरं लोकशंकरम्
I salute the sacred feet of Sri Sankara, the abode of Srutis, Smritis,
Puranas and of compassion, and who ever accomplishes the good for the world